

THE NEW UNITY

For Good Citizenship, Good Literature; and Freedom, Fellowship and Character in Religion.

OLD SERIES. VOL. 34.

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NEW SERIES, VOL. 3.

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MAN'S PLACE.

*Many and many the hands, now resting from labor
Stilled and at peace, in the calm grasp of earth the all mother,
Striving unceasing, were knotted, distorted and crippled;
Hands of the living, unscarred now draw from the storehouse
Fruits of their toil.*

*Many and many the brain burned out to a cinder,
Many the eyes grown dim, and nerves that were shattered,
Now all gone down to the narrow house and the restful,
Leaving as legacy, mine and my children's hereafter
Truth's widening view.*

*Loosed from the fountain of heart valves red flows the river,
Down thro' the ages comes din of the carnage of battle,
Gauntlet and sword arm, grim tension on lanyard and trigger
Mightily striving, in anguish, have wrought for my portion
Peace and the Law.*

*Infinite Purpose, Eternal, Thou who hast placed me
Firm on the gravestones of ages, strong my foundation,
Take me, hand, brain, nerve and sinew use me, yea crush me,
Grant that I leave to the future some mite of my doing
In trust and forever.*

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these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

*Unmarried to the steel, the flint is cold:
Strike one to the other, and they wake in fire.
A solitary fagot will not burn:
Bring two, and cheerily the flame ascends.
Alone, man is a lifeless stone; or lies
A charring ember, smouldering into ash.*

—E. R. SILL.

The program for the third Congress of Liberal Religion, to be held in Indianapolis, October 6, 7 and 8, is rapidly assuming shape. It will consist of an opening sermon on Tuesday night; Wednesday and Thursday mornings will be given to business, reports of officers, missionary, publication and other committees. The afternoon and evening sessions will be given to the consideration of the following four general topics: 1st. "The Foundations of Religion, or the Scientific Basis of Faith." 2nd. "The Church of the Free." 3rd. "The Sympathy of Religions, and the Fraternity of the Sects." 4th. "The Sociological Problems and Duties of the Church." The leading thinkers and speakers of the country are being corresponded with. It is too early yet to speak definitely of names, but among those whose presence is already assured are, Revs. Marion D. Shutter of Minneapolis, W. R. Lord of St. Paul, E. L. Rexford of Columbus, O., W. A. College of Aurora, Ill., W. C. Gannett, Rochester, N. Y., Drs. Canfield, Hirsch, Thomas and others from Chicago. The General Secretary requests all those who intend to be present to send their names to him at as early a date as possible, whether clerical or lay. Such information sent in time will greatly facilitate the work of making a program and materially reduce the correspondence. Will not, at least every minister who

reads this notice, please consider it as a personal invitation and treat it as a private letter, by answering by mail the question, "Can you come to Indianapolis?" Suggestions as to program are solicited. Address, until September 10, Jenkin Lloyd Jones, Tower Hill, Spring Green, Wis.

Ellen Richardson recently died in London, the gentle quakeress who, in connection with her sister Annie, bought Frederick Douglas out of slavery into freedom. What great investment was that, giving a soul back to itself, making a free man out of a human mind.

The *Christian Register* announces that the ever fertile and ever youthful Edward Everett Hale is henceforth to conduct a department in its pages under the heading of "Good News." He himself tells us in the first installment that he does not propose "to separate bad news from good news, but to see how partial evil brings universal good."

The sudden death of ex-Governor Russell will be deplored by all parties. He won early triumphs even in Massachusetts, which requires that her sons should take a longer road to eminence than our western states do. Was it because the fame was bought at too high a price, or was it the result of overstrain at the recent presidential convention in Chicago, in which he took so active and so honorable a part? The old questions find frequent restatement, and spite of science and experience, the old disappointments recur and life's pathos continues.

On June 29 the cornerstone of the new Plymouth Memorial Church was laid, with imposing ceremonies. The building is to occupy the historic site on Burial Hill. Edwin D. Mead made the leading address. Perhaps no man in America is now so well acquainted with the pilgrim people and spirit as this progressive editor of the *New England Magazine*. Mr. Mead is a liberal in theology, a nineteenth century student, and it is left for him to say this tardy word of justice to John Calvin:

"If names were to be carved on this corner-stone which you lay to-day, I wish that there might be carved, next to the name of Jesus Christ himself, the name of John Calvin. It was he who did the most to make our Puritan fathers what they were, in politics and in religion alike. We have left much of Calvin's thought behind, and we never want to go back to it. But let us never forget that it was Calvin who was the Puritan's philosopher and prophet, nor forget why this was so. It was he who made them Democrats both in religion and in politics. Wherever Calvinism went—to Holland, to Scotland, to England, to New England—there went the republic of God. In the awful presence in which Calvinism placed every believer side by side, earth's little, artificial distinctions faded, and the Commonwealth must come. Let us reverently here to-day remember that great debt and that great heritage. Let us remember that the true and lasting treasure is in heaven, and not on the earth; and let us, whatever changes come to us, in thought as days

go on, venerate, and never cease to venerate, as the cornerstone of all true religious life, that deep seriousness and consciousness of eternal things which made our fathers' work the vital and commanding and influential work which it was."

A Romance of Education.

A STORY FROM REAL LIFE.

In 1875 there was trouble in the Indian Territory; Comanches, Cheyennes and Arrapahoes were in rebellion. There was war. The United States troops pursued, of course ultimately surrounded, vanquished and captured their Indian foes. Most of them were allowed to return to their homes, but the War Department thought it had better make an example of some as a warning to the Indians left behind. Strange, beautiful and so unexpected was the warning which came out of the capture. "He maketh the wrath of men to praise Him." The rulings of men are so often overruled by the infinite and divine providence that is guiding, pushing, winning, coercing humanity into better ways. Seventy-five of the braves, presumably the worst of them, were bound hand and foot, manacled and chained, loaded into wagons and driven off, no one knew where. Young Capt. R. H. Pratt was detailed to take the charge of these prisoners of war. A long railroad ride followed the wagon ride. Meanwhile the braves, in grim stolidity, chanted their death songs, fortified their hearts to meet their fate. One jumped from the train, was shot dead by the guard. Another attempted to commit suicide, stabbed himself five times with a pen knife. Others would have done the same had opportunity offered. At last the train stopped away off in what is claimed to be the oldest city in the United States, St. Augustine, Fla., and the rusty gates of old Fort Marion opened for the prisoners. Capt. Pratt was a man before he was a soldier, a scholar as well as a hero. The government was making an example. Why not *make an example*? He put these Indian prisoners of war on their honor, covered their walls with the alphabet, gave them pencil and paper, pen and ink. The ladies of the town came in to help him teach these Indians. He taught them military drill, gave them something to do, sought for work outside the fort walls. A church was to be moved. He offered to do it free with his prisoners. Capt. Pratt's Indians were in demand after that. At the end of three years the government opened the door and said, "You are free. We will return you to your homes or you may stay East and learn more of the white man's ways." The older ones chose to return, but twenty-two of the younger asked for more education. Of these twenty-two, seven were helped by private individuals in the state of New York. With the fifteen that were left, Capt. Pratt, in April, 1878, tapped at the door of Hampton Institute and asked admission to the only school available where the road of work was made; also the road of culture. Hasty consultation with the War Department followed. President Hayes, an unappreciated president, was in the chair of state. Carl Schurz, a scholar, was Secretary of the Interior, and the Indians were admitted. Hampton welcomed them, the record runs, "with coffee and kind words." Lone Wolf, the chief, said, in response to the welcome, "We have started on God's

road now, because God's road is the same for the red man as for the white man." Capt. Pratt stayed with his Indians, by Government appointment. The example was so inspiring that he was sent out West to bring East another squad of Indians, more hopeful material, because more youthful. The work grew. In two years, that is, October, 1879, the abandoned cavalry barracks at Carlyle, Pa., were turned over to Capt. Pratt to establish an Indian School under government administration. The story of that school is one of the delightful stories in the history of education. Over two years ago we visited the Carlyle Barracks and found there a colony of young Indians in all of the grades of grammar and high school work, and in all the grades of manual training efficiency. Thousands of children have been brought there in their blankets and have gone away in dresses and trousers, to do the work of the world as civilized citizens, to find homes for themselves in the settled portions of our country, to lose themselves on the upward slide, into civilization, into humanity. We would love to dwell on the details of this story, but we have given enough of it to illustrate what earnestness may accomplish, as a demonstration of the power of practical education and the true method to evolve competency and intelligence, also the higher lesson without which all other lessons are useless. This story stands for the core of the gospel, without which all truth loses its gospel power. Capt. Pratt stands as a prophet of that religion that includes within its sympathies and its fellowship all races and castes of men. He stands for that piety that spurns the distinctions of creeds and castes. He stands as a representative of that church that has a hand reached out to the lowest, the meanest, the weakest and another hand that is not content until it reaches and finds the hand of the highest, best and noblest. He has shown that color is but skin deep, that position in society is a trifling thing of accident, that creeds and church names and labels are lighter than gossamer and trifling as soap bubbles.

Twixt Bosses and Folk.

American politics have always been a conflict of opinion as to which is most to be trusted, the great few or the masses. There is much to be said against the ability of some of the crowd of voters to think out the problems of social economy, and much can be said unpleasant about their being susceptible to different kinds of bribery. But, after all, this has been painted as black as possible, there is our history of bosses and leaders to consider—and our choice to be made between the two. A political millennium will probably come at the same time as the church millennium, and not any sooner. Then the saints are to rule; but whether they are the crowd or the Tweeds and Platts is not foretold.

The nation was no sooner founded, in 1788, than it fell at once into parts (parties). There was Hamilton leading "The Best," as they called themselves—the select and choice cultured set, who despised the people and dreaded democracy. These, as Federalists, controlled the country till 1800. They wound up a rule of bossism by passing the Alien and Sedition Acts

—by which, without trial, an Alien could be ordered out of the country by the president and imprisoned if he did not obey. The Sedition Act imprisoned and fined anyone who spoke disrespectfully of the persons in power. One congressman, stumping for re-election, was fined four thousand dollars and imprisoned four months for calling President Adams conceited and vain. Judge Peck was thrown into prison for circulating a petition requesting Congress to abrogate the offensive and tyrannous acts. Had it not been for Thomas Jefferson and his persistent fight for democracy, and faith in the people in preference to the few, our republican freedom would have gone to the winds. But in 1800 the people elected Jefferson president, and from that day to this, with varying fortune, the people have fought it out with bosses. The pious "Best" of New England held that Jefferson had brought in altruism and ruin, and sought to break away and form a Northern Confederacy. They even joined a coalition with Burr, in 1804, and came very near accomplishing a break-up of the Union.

Perhaps the most powerful ring that ever existed in America for political end and plunder was the whiskey ring of President Grant's day. Many living can remember it, and its power, and its disastrous collapse. Its chief managers were in prison. Some of them blew out their brains. There is one peculiar fact, however, that, however strong grip a political boss or ring can get upon a state, he or it has never been able to get beyond state control. The history of 1896 is in every direction illustrating this fact. The republic is too large to be brought under management, even when there is a good deal of patronage for bribery. So true is this that it has proved impossible for even a president in power to re-elect himself. Jackson succeeded in nominating his successor, and that could hardly be achieved in these days with the full force of federal influence.

The people really rule, and their rule is, on the whole, beneficent and safe. It is true, as Wendell Phillips phrases it, that, in the long run, we can trust the people to correct any blunder or wrong. Our policy is not to be idol worshippers, or to fear the masses. In a small democracy this might not be wise, but with our federated continent we, and all great problems, are safer with the populace. The leaders are rarely without personal ambitions; they must almost invariably be distrusted. It may not be true that "the majority is right" *to-day*, but the majority *will be* right in the end. Our duty, therefore, is to put our faith elsewhere than in professional politicians, in leaders and managers. This is a moral duty, as well as a political. Our faith in God must be manifested by our confidence in his children. We must have our views based on non-partisan, thorough investigation; exercise our right as agitators of the truth, and then have a mighty political faith. "Past experience sanctions the hope that when bad affairs have grown a little worn, suddenly they will be completely redressed. Thus end the mistakes of the people." But the mistakes of a despotism, the despot never corrects. The rule of the few leads from worse to worse. The folk, the common folk, have a permanent interest in right and righteousness.

E. P. P.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

The Free Religious Association.

The Free Religious Association, though never a great success in number, undoubtedly has exerted an influence for liberality of thought and freedom of religious discussion, which amply justifies the inauguration of the movement. The conditions when it was formed were favorable for the work which its founders had in view. There was need of a common platform for the freest expression of religious thought from the various standpoints, and both in the Unitarian denomination and outside of all churches, there was a demand for such a platform. Although the Unitarian pulpit was comparatively free, the denominational character of Unitarianism, its traditions as well as its declarations of belief, together with the strong conservative element which controlled its policy, set a practical limit to the radicalism of its ministers, which was irksome to those who had outgrown belief in Christianity as a supernatural system, and no longer cared for the time-honored forms and ceremonies of the church. There were among them some who felt that by continuing to occupy the pulpit without exercising the fullest freedom in defining their positions and expressing their views, they would be self-condemned for insincere conformity and a temporizing policy. Hence the departure which resulted in the formation of the Free Religious Association. It had from the first sympathizers among Unitarians who retained their denominational connections, a few among members of other liberal Christian churches and a number among the Reformed Jews; but the larger part of its membership was made up of men and women who were outside of all churches, except the Church Universal.

The movement was something new. It combined reverence for the fundamentals of religion and respect for character, with the utmost freedom of expression in religious discussion; and without any theological belief as a condition of fellowship. Its main declared purpose was the study of religion, untrammelled by the authority of church or creeds.

The association was fortunate in its founders and leading representatives. Frothingham, who was aristocratic in his tastes, but democratic in spirit and conviction, was a broad thinker, a fine scholar and a polished orator. Abbot was severely logical, direct, uncompromising and aggressive. Potter was sensible, judicious, and full of "sweetness and light;" in disposition a veritable saint, conciliating, yet as firm as Gibraltar when principle was at stake. Higginson, scholarly, critical and facetious, was always loaded, primed and ready to battle for the truth as he understood it. Weiss was strong, brilliant and ready with argument and apt illustration. Wasson, philosopher and poet, penetrated beneath the surface of things and expounded the deeper truths of life and being. Emerson, one of the vice-presidents of the association, gave the weight of his name and influence to the new movement. Many thinkers and scholars became interested in and identified with it, and from its platform for more than a quarter of a century, has been uttered the best religious thought of the age, and in the finest spirit.

From the first the Free Religious Association took pains to have represented on its platform as many diverse beliefs as possible, and those who spoke were assured that they were expected to express their views with the utmost freedom. The editor of the *Investigator*, Mr. Horace Seaver, who insisted that he had no religion and believed in none, was invited two or three times to define his position, which he did eloquently, and in doing so, proved, of course, that what he rejected was creeds and dogmas, not the essentials of religion.

At the time the association was formed the few Free Thought halls were the only places where the platform was

free for the unhampered discussion of religious subjects between representatives of the different views. The Free Religious Association set the example of inviting ministers of the various churches and societies, orthodox and heterodox, and recognized thinkers, Pagans, Jews and "infidels" as well as Christians, to give their best thought without reservation, on the subject of religion. If the orthodox ministers did not generally avail themselves of the opportunity thus offered them, it was their own fault. Early in the eighties, I think, the members of the association had the satisfaction of seeing that a religious congress was held in Hartford, Conn., in which ministers of all evangelical bodies, and if I mistake not, of some of the unorthodox churches, were invited to take part and to present their views. In 1882 the Evangelical Ministers' Association of Boston, known as the Evangelical Alliance, invited an avowed agnostic—the writer of this article—to open a discussion before that society on "Evolution in its Relation to Evangelical Religion." Between 400 and 500 ministers listened respectfully and attentively to an address which aimed to show them that evolution was utterly destructive of some of their most cherished dogmas. These meetings, among others, were indications of a growing sentiment in favor of the method to which the Free Religious Association had steadfastly adhered from the time of its formation.

To what extent this association, through its speakers and writers, assisted in that change of sentiment and spirit which made possible the Parliament of Religions in 1893, it would be idle to inquire. It was certainly one of the agencies during a period in which a multitude of forces were operating to the same end, that contributed to the conditions out of which grew that memorable international demonstration of religious unity and liberality as well as of diversity of religious belief. The Parliament of Religions was a magnificent illustration of what Higginson, Frothingham, Potter and others had for a quarter of a century repeatedly declared from the platform of the association, that all the religions contain common elements of truth and goodness and that they are all so many different natural manifestations of the religious sentiment which finds expression in dogmas and ceremonies suited to the various mental and moral conditions of men.

The Free Religious Association has done considerable to bring the Unitarian denomination out from under the influence of conservatism. Indeed, we know how hard Savage and others worked to induce the American Unitarian Association to modify the phraseology of its constitution so as to make possible the return of men like Potter, whose names had been dropped with regret from the list of Unitarian ministers printed in the Year Book. These efforts were not without effect. The Unitarian pulpits and papers have had before them constantly the example, the breadth of thought, and the inflexible devotion to principle of the Free Religious Association, and they have so far profited by it as to accept the large view of religion and the catholic spirit of the association. Of course the progress in the Unitarian churches and in their ministers has been due to all those influences which are classed under the term "Time Spirit," which led to the formation of the F. R. A., but this association has been one of the immediate causes of advance along the Unitarian line, including the western movement for fellowship on an undogmatic basis.

The association has done a very important work for liberal thought outside of all church organizations. It has rescued many earnest and honest minds from a sterile negativism and called their attention to the positive aspects of religious thought, by emphasizing the general as distinguished from the special, the permanent as distinguished from the transient, in religion. It has also infused into the protests and revolts against dogmatic religion a moral spirit and purpose which were greatly needed to prevent opposition to religious belief from being mere iconoclasm—destruction without any aim or purpose beyond.

Unitarianism and other forms of liberal Christianity and of non-Christian or extra-Christian thought have become so broad, so rational, and so reconciliative in spirit, that there is not now the same necessity for the Free Religious Association which existed when this movement was inaugurated. Indeed, these organizations have so fully accepted the principles and have become so imbued with the spirit of the association that they are necessarily doing the good work, the urgent need of which brought the association into existence. Some of the old workers in the F. R. A. think that the association has perhaps accomplished its mission, and that the work it was organized to do can now be safely left to, and can be done most effectively by Unitarianism and other organized movements which have become imbued with the spirit of freedom and reform in religion. Whatever may be the future of the Free Religious Association, or whether it has any future at all, "the past at least is secure;" and what it has already accomplished should make all who have worked in it, or with it and for it, rejoice in its broadening and far-reaching influence for religious freedom and enlightenment.

B. F. UNDERWOOD.

To the Victor Belongs Duty.

Henceforth willingly or unwillingly the American people must accept this as their motto in the place of to the victor belongs the spoils. President Cleveland has by one stroke of his pen done more for the good of the country than Congress has done in its two, if not its last ten sessions. In fact, the president's home-policy from first to last has been so wise, generous, non-partisan, that he will grow in history and the esteem of the people until he will find a place among the best and wisest. We have sharply condemned his foreign policy. It has been an almost unvarying blunder, including our overtures to England, Hawaii and Spain. He has failed to make our will felt in the struggles of weak nations for liberty and equality. But at home Mr. Cleveland has been courageous, just, honest and judicious. His financial policy has been as good as possible, so long as the government continues to insist on being a banking concern. It will be compelled to go back to constitutional grounds shortly, and the presidents will be relieved of the outrageous requirement of keeping a treasury balance to meet indebtedness which they are not allowed to retire.

But all hail the glorious fact that the American people are to see an end of the species system. It already is. The next president can be inaugurated without a horde of office-seekers mobbing him. This is not the best of it. Never hereafter can any president use the duties and offices of American citizenship to advance his own re-election or to strengthen his party. Everyone of the 150,000 employees that now come under civil service rules will hereafter hold his office during good behavior. This will first of all aid largely in the stability of American society; for not only will those stay in, but the others will have to stay out. This will keep not less than half a million office-seekers at home, doing what their hands find to do. It is well known that when a man once gets to be an office-seeker he is good for nothing else.

The next reform needed is to put an end to the waste of the people's money. The late Congress—and we write late with unusual pleasure—appropriated upward of 500 millions of dollars during the last session. This is about the way things have been running for the last fifteen or twenty years. And not one dime of this but is got out of your pocket or mine. The Supreme Court may make a thousand decisions that Congress can by "act of sovereignty" make anything legal tender, it cannot make copper, brass, silver or gold of value as currency, except as it stands for human work and sweat. Every dollar appropriated has to be raised by taxation—either direct or indirect—and the people have to pay these taxes, directly or indirectly. It makes little difference which.

But one thing at a time. No one who has lived through the destruction of human bondage and the almost complete establishment of civil service, can be a pessimist. Praise God the world moves. The problem for each one of us is, are we moving with the tide that rolls homeward and justiceward?

E. P. P.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

The Place of The Church in the Life of the Progressive Woman.

A paper read by Rev. W. R. Lord of St. Paul at All Souls Church, Chicago, before the May meeting of the Western Unitarian Conference.

By "Progressive" woman let us understand any woman who has gotten out of the rut of tradition, and who is seeking new life and freedom in any way, implying thus often, I think, a certain superior force and strength of mind and character. The fact I point out is, that a certain number of such women are already quite out of our churches or are more or less detached from them. And the fact becomes more important and interesting when we come to regard it as the manifestation of a tendency, and these already unchurched and growing women as only the van of a larger movement. I am quite aware that this is not so large a fact as to have attracted general attention perhaps. But I think it may be observed in all our large cities. And it is a fact that might have been anticipated, following in part at least, as it must have done from the same causes that have for a longer time taken men of certain types from the church.

The special cause for this movement, which my friend and I remarked in the conversation referred to, was the absorption of these women in clubs, coteries and so on. But this is only one cause of a number, negative and positive, and cannot be considered alone. Let us, if we can, discover the other causes which, together with this, will account for the absence from and the growing disregard of the churches on the part of women, who for convenience and in a broad way, we may call progressive. What are the causes that will explain this phenomenon and what the restorative to be applied?

Among the more negative causes I name first the decay of the historic sanction for the church. The church can no more command these women by supernatural authority. The organization has no longer a "sacred" quality that it should be regarded. Even the two sacraments of the Protestant church appear in the light of quite common things. To the average Protestant, the church, supernaturally ordained, has an artificial power and draws him to her service not alone as to works of duty, but as to works of supererogation. From this side hitherto regarded divine, there is little or no appeal to the woman we are considering. The sense of duty thitherward has left her.

Another negative cause is the loss of sensibility on the part of some women through an increasing contact with the material pursuits of life; the same cause producing its natural effects in women, that we all recognize as operating so long in men, hardening their hearts and making unreal the spiritual facts and principles in individual and organized life. We must have seen that our modern woman, now to some extent, in getting, if not always in spending, "lays waste her power." The offices of the church, liberal or illiberal, are not congenial to how many because of the life they live in a spirit-blinding business. We may think here both of the woman who has her sensibility ground out of her in the mechanism of modern industry or trade, and of the woman who has more of authority and is becoming "smart" after the American meaning of that word. It is of the latter in this reference that we have made more note.

And then there is the loss of sensibility, in a few, at least, through scientific pursuits and associations; begetting, in some, effects like those in Mr. Darwin himself, who confesses to the death of his religious and esthetic sensibilities; but begetting in more a temper reactionary and resistant against all organization whatever bearing tokens of a church.

These, then, are the more negative causes, it seems to me,—

the decay of the supernatural sanction for the church and the loss of sensibility. The only relation remaining between such people and the church is the occasional one of attraction to some specially gifted preacher who can intellectually fascinate and thus hold the hearer in a personal and temporary interest.

Among the more positive causes, I point out first a literary, esthetic and sometimes scientific dilettantism. This cause is found in clubs and coteries formed for intellectual or esthetic study and discussion. Women's clubs are one of the most noticeable phenomena of our, in every way, active social life. They are born of aspiration, are necessary no doubt and serve a good purpose in spite of certain attendant and grave incidental evils. They are like men's clubs, abnormal because they include only one sex and must pay the penalty of this unisexuality, if I may here use the word. A wholesome society, literary or other, must have the complete man or woman in it. And the complete man or woman is the man and the woman together.

"Female and male, God made the man,
His image is the whole, not half."

Beside the very serious matter that the wives of our business men are growing away from their husbands, leaving them to their uni-sexual and purely social clubs, it is plain the growth of our women in these directions cannot be healthy while thus they go along under such unnatural conditions. It seems to me that one of the diseases contracted thus, is that of dilettantism. Allowing for all the serious work done in the larger and better clubs I think it is fair to say that afternoon excursions into every field of literature, art and science are taken by some women who would not be willing to tell the story of their desultory investigations and reading to a company less limited. Now it is the more superficial woman who is most likely in this way to lose her interest in the church, with its serious purpose, with its less select associations, with its absence of opportunity or authority in matters such as is given to her in the club. A temper, uncongenial to the larger circles, is here generated, and time and strength, which belong of right to the larger and main cause, are here expended.

The other more positive cause I name is occultism, including mental science, christian science and theosophy. I do not include spiritualism, but if to anyone this is also in the connection to be considered, there is no bar. Through this cause we all know the church has lost a good many women and men. If we can consider the christian science organizations as themselves churches, there are still numbers of people, and a great majority of them women, whose new faith and light are fed and dispensed not only in small and narrow circles, but in circles within circles. These people have withdrawn not only from the church but, by the nature of their pursuits, much from the world. Let us here frankly admit that the occasion of all this thing called occultism is scientism. It is one of the forms of reaction against the excessive empiricism of our time. It has its truth to recover and emphasize. And its power to claim and hold superior people in spite of its association with magic, seems to me not hard to discover. Occultism in all its expressions, whatever else it has, has a metaphysical quality which is the real source of its charm for its better devotees. There is no intellectual sphere so arousing and stimulating as this same metaphysical one. The metaphysic may not be the truest one; it may be crude and even fallacious, but whoever once thinks behind the phenomenal veil of this universe, has through that thought come to a vision of a world of enchantment. Beside the genuine physical benefit which has come through the affirmation of the power of mind over matter, we have to reckon with this metaphysical fascination which holds apart, as it must from its nature do, very many of those who belong to esoteric circles. Moreover, the metaphysical is very easily mistaken for the spiritual, both because of its immaterial nature and because it deals speculatively with the subjects of religion itself. Hence we have our various occult re-

ligious cults, whose devotees believe they have as good justification for their little organizations as there is for the church itself.

These are some of the causes which seem to me to have taken some of our progressive women from our churches and which promise to take more. And all of these causes have operated and are operating upon men, as well as upon women. The two negative causes upon men even more, occultism to a considerable extent, but dilettantism, I think, much less. Therefore in finding the place for the progressive woman in the church, we find also the place for the progressive man.

To keep in and restore the progressive human being to the church it seems to me only necessary, first, to show that the church is the supreme institution in the world, supreme in idea, and therefore by its very nature commanding a corresponding respect and devotion from everyone. And secondly, that the church needs the woman (and the man) and the woman (and the man) need the church for the noblest ends and capacities of each.

We shall get the respect for and devotion to the church by bringing people to see the church's true sanction, a sanction not resting on a supernatural word or ordinance spoken by Moses or even by Jesus, but older, grander, laid in the divine nature of things.

The church on the spiritual side is the organic unity of mankind to the end of the highest spiritual attainment of mankind. And therefore the institution called the church is only the natural expression of this organic aspiration; the institution thus becoming a means. The most ordinary man, I think, is coming to feel that the question of life is not altogether an individual one; that the problem is organic; that whatever meaning there is involved in any particular life, there is also involved in it, in a way, the race problem. Quite ordinary men are coming to feel that there is a race destiny as well as an individual destiny, and that the one is wrought out through the other; that my own highest spiritual aspirations are to be realized through the humanity of which I am an organic part; that I cannot raise myself so high alone as I can be lifted by the co-operative efforts of all together. Now the church is the co-operative association to this uplifting end, and is, therefore, the most exalted and magnificent visible manifestation of our humanity. The purpose of it is the highest conceivable, for it reaches to God; the breadth of it is universal, for it is inclusive of all men. While on the other hand our clubs and societies, men's and women's, are limited, little and partial things. They are for classes, often for social classes, and these are always by their very nature, narrow and conventional; or for intellectual classes, and these in their way are narrow and artificial; or, as we have seen, they are for the separate sexes, and so in their very nature are partial and abnormal.

But in the church, all these parts and partialities are gathered up into one great universal whole, and are held together, not by a selfish interest or satisfaction, but by the divine principle of love, a principle always divine, even when limited in its operation to the single family, but sublime and worshipful when it gathers up all of humanity in its inclusive embrace. And it seems to me that this gospel of the true church, the church in the divine nature of things, needs to be very loudly proclaimed and clearly enunciated in these days when not women alone are finding satisfaction in little coteries and esoteric circles, but when men, as never so much before, are making for themselves more and more of narrow orders and fraternities and placing them in importance and in claim before the church, and sometimes almost before the home. The question of secrets in these societies is a very small matter compared with this everywhere-to-be-observed fact, that these orders and societies, with their uni-sexual and class limitations, with their selfish or semi-selfish appeal, are set before the organization of organizations, the church, with its

"One steadfast, high intent,"

and its watchword, a "universal brotherhood."

But next, does the church need the progressive woman?

What so much needs her? In the very nature of the organization, the church needs the very best a human being has. The church is the natural avenue through which to pour sympathy for men of all sorts and conditions. It is the place to recognize human brotherhood as a fact, and render helpfulness of every sort. Here the great human family may recognize its unity in mutual helpfulness. Here, as nowhere else in the world, in the nature or organized society, may men of opposite natures and interests touch in the spirit which turns enmity into charity, which begets a sentiment of brotherhood in the place of a sentiment of otherhood.

But it will be said that the church has not done this and is not doing it. I answer, it has and does, in some measure, in spite of false conceptions of its nature, in spite of religious and social exclusiveness. But its work in this wise, especially in our Protestant churches, is little, compared with what it ought to be. And just because it is so little, just because our churches have been so often themselves class clubs (albeit they have contained both sexes), and have lost the sense of their true meaning and purpose, just because of this fact, every progressive woman and man is needed first of all in the church to bring it up to its high and sublime mission. When the progressive woman has done her best here, she may then take time for what she may give and get in the club or the coterie, which, as I have said, undoubtedly has its side and place in our social development.

And then I shall assume that the church in its aspiration implies worship. That the worship may be the best, the most rational, the church needs the help of rational people. The high-minded are needed to cast out unworthy hymns and music, to introduce the noblest aspirations in poetry and harmony, as vehicles of the elevation of character.

But does the woman need the church? Does the twig need the tree? If the church needs the woman, much more does the woman need the church. The largest attainments must come through the largest and broadest opportunities. He is largest who knows all classes and conditions of men through sympathy. The woman of the club or coterie is often a refined but, from her narrow human culture, a limited creature. She has shut herself from the great source of sympathy, and so from the great opportunity to gather strength and breadth. She lives in unnatural conditions, not only in association with one sex, but mostly in exclusive contact with a limited and one-sided part of that sex, for not all of woman even is there. Literally her intellectual and spiritual life is *unwholesome*. It is a partial life and must result in a partial and abnormal character. Does the progressive woman need the church? Yes. Not alone for what she may give, but for what the church may give to her.

It is possible, for it is a common experience, that persons of assumed culture should lose more and more sympathy for humanity. But as God is, that is false culture. If God is anywhere he is in humanity and in all parts, classes and degrees of it. And she is a diseased and unwholesome woman who can touch not elbows alone but hearts, with all of this humanity. The man or the woman who can only worship God in solitude, or in the company of a few congenial friends, should read that great poem of John G. Whittier's, "The Meeting;" great because in it Whittier sets forth in clear vision this universally representative character of the church. Evidently it was written out of a personal experience. Some friend goes with him to the Quaker meeting, and on their way home the friend protests that the place to worship is in the fields, mostly or quite alone. By implication at least, he wonders what the poet can find to inspire worship in a company of men rough from their farms. And to that one-sided, abnormal, finical, diseased man, the poet, who himself loves nature too, and all the more for the greater health of his soul, sets forth his own and every individual man's relation to a nature, more natural to a truly natural man, than field, hill and dale, than bird or flower or tree, dear as these

are also, viz.: to human nature in its universality. Assuming that love is the condition of a sound soul, he tells the partial man beside him how:

Dissevered from the suffering whole,
Love hath no power to save a soul.

He tells him what ought to be perfectly obvious, that in the congregation

The strength of mutual purpose pleads
More earnestly our common needs;
And from the silence multiplied
By these still forms on either side,
The world that time and sense have known
Falls off and leaves us God alone.

Was ever the relation of the individual to the church and of the church to the individual more clearly, or more beautifully uttered, than where, in this prophecy, he tells us why:

Where farmer-folk in silence meet
I turn my bell-unsummoned feet;
I lay the critic's glass aside,
I tread upon my lettered pride,
And, lowest seated, testify
To the oneness of humanity;
Confess the universal want,
And share whatever Heaven may grant,
He findeth not, who seeks his own,
The soul is lost that's saved alone,
Not on one favored forehead fell,
Of old, the fire-tongued miracle,
But named o'er all the thronging host,
The baptism of the Holy Ghost.
Heart answers heart; in one desire
The blending lines of prayer aspire.

Where else can anyone so fully testify to "the oneness of humanity" as in the only company that in common aspiration to God expresses that oneness? In Indiana there still lives in the ripeness of his loyal years one of the old anti-slavery leaders. Strong passion for humanity still stirs his never-failing spirit. A statesman, a man of letters, he is able to select his own company. Some time since upon a certain public occasion he was asked to take a ticket, enter a side door and sit upon the platform. "No," he replied, "I want to go in with the sinners." And clothed in that spirit he had on the wedding garment that Jesus told his disciples about in the parable, love for the people.

What power so great to realize this sublime ideal of the church, if we cannot now have all the powers, as the aspiring woman? What power so great to realize all that the aspiring woman would be, as the fellowship of the great aspiring humanity itself, the great company whom no man can number?

REMARKS UPON THE ABOVE PAPER BY MRS. C. T. CATLIN OF BROOKLYN, N. Y., AND MRS. C. P. WOOLLEY.

So hearty is my sympathy with the essayist that if discussion means dissent or criticism the silence recommended to women by St. Paul would be my only contribution. My observation confirms the statement of facts. My reason indorses the analysis of causes and approves the remedies suggested. The attitude of the essayist is necessarily objective, his reasoning from observation only. May it not be well to have a word from the subjective standpoint, recording the experience of one woman as a concrete and confirmatory illustration?

In the rebound from orthodoxy, where her religious life had its beginning, she lost her hold on any form of faith whatsoever. She absented herself from church services thinking that for people of average intelligence such services were superfluous. Could she not find in books what was better than anything the modern preacher could say? And would not women's clubs and the various literary associations furnish all that the social nature demanded? Under this regime the habit of her mind became intolerant and cynical—the development necessarily one-sided. Fortunately for her this condition was not of many years' duration, and by degrees she came back to the church again; not into the orthodox fold, but where mental freedom was not interfered with, where the right and duty of private

judgment was maintained, where all scientific and philosophic thought had its recognized place in the pulpit utterance. And to this was added the spiritual interpretation which made these other things of value.

After twenty years of such experience she can bear testimony that the "Place of the Church in the Life of the Progressive Woman" is the first place outside of the home and so nearly akin to it that the latter can scarcely be complete without the former. And friends, in my judgment, the intellectual woman, the woman with a "career," has all the more need of the spiritual development for which the church stands. The tendency of home and family life is to foster the religious nature; the very service demanded by the home-circle is of a character which emphasizes the heart-side. On the contrary the tendency of student life or of business life is to emphasize the intellectual or utilitarian side.

Therefore, even when the pulpit utterance does not fully satisfy the intellectual craving, even when the minister lacks magnetic force or popular gifts, the church is worth sustaining because it is the only organization which first, last and always stands for the religious development of the human soul.

Mrs. Woolley of Geneva followed in the discussion, speaking substantially as follows:

There are one or two words I might say, though it is with growing reluctance I speak on any phase of the "woman question," so-called. I am glad, however, that the men are beginning to talk. As I listened to Mr. Lord the question of Lilla in "The Princess" came back to me: What are we, anyway, we women? Which is the most correct estimate of our nature and our powers, the man's or the woman's? Which knows us best? I compare the old romantic ideal, still cherished by many men, with that more practical and ambitious estimate held by the modern woman herself, and wonder which expresses the highest ideal. The truth is, that neither contains the complete and final solution, when taken by itself. We need, as Mrs. Catlin says, to blend the objective view of the man with the subjective view of the woman.

It is time the spirit of self-laudation which exists in many women's organizations was replaced with one of self-examination; but it is just to add that this spirit of self-examination is already beginning to manifest itself and is imposed from within as well as from without the club. Women, themselves, are not wholly satisfied with the things they have done by themselves alone; they are beginning to see that the club and similar organizations are not ends but means to the attainment of higher objects outside. Sooner or later many of these women will see that a larger bond of union is supplied in the church, where men and women work together for wider uses of humanity in general.

The spirit of self-laudation of which I have spoken is shown in two ways: First, in the frequent statement that is so often made of the mental superiority of women over men in the present day. This is a judgment founded upon a superficial observation of the times, the activity of women on all lines of social and intellectual culture, their work in the various club and study classes to which they belong. I believe there is a serious fallacy involved here. Women undoubtedly are making for themselves many more opportunities for self-culture, and profiting by these opportunities more than men do, but the culture here gained is often that of mere intellectual accomplishment, which may or may not stand for real power; while the experience of life men gain in their various business and professional callings does in many cases furnish that sense of power, efficiency, which the study of books cannot supply. The culture gained in the study class may or may not be of a character-producing kind; it cannot be if it is pursued from any motive of vanity or selfishness. Only as our clubs encourage the spirit of a sincere and kindly self-criticism can they reach their highest objects or fill the minds and hearts of those entering into them. Another sign of this self-laudation is the extravagant way in which women are apt to characterize each other's work and performance in these clubs. With audiences made up only of women, the standard of judgment is necessarily partial and personal, and the woman who rests content with the judgment here placed upon her efforts makes a serious mistake. There is an inspiring and corrective influence which men and women exercise over each other where they work together that both miss and suffer from where either works alone.

But now that I have said this, I feel that I must add a word, calling attention to the fact that while the church may and does suffer from the indifference or pre-occupation of the progressive woman, engrossed in other lines of work, it is after all the failing interest and support of men which the church suffers from to-day. The evils and limitations which the church and society feel in the increased activity of women are incidental and are not so great as the evils that spring from inactivity. They are evils women themselves are beginning to recognize, and which men and women together will labor to correct.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—The realities of a man's prayer are the desires in his soul.

MON.—Understanding never comes to any soul save through its own efforts.

TUES.—A truthful word or deed is the noblest prayer any man, woman or child can utter.

WED.—The originality which any soul shows is the measure of its understanding.

THURS.—The paths up the mountain are as many as men choose to make, some easier, some harder.

FRI.—A soul will do best to get what it can alone.

SAT.—Not to be saved from the consequences of sin, but to be saved from sin, is what men should seek.

—Mary Alling Aber.

The Shadow of a Cloud.

From cloudland's misty port one day
There sailed a tiny barque,
And, soaring calmly on the way,
It met a singing lark.

I saw the twain athwart the sky
Their airy pathways take,
And, over vale and mountain high,
A shadow in their wake.

But, sweet and clear, I heard the song—
The shadow quickly passed.
Thus out of sorrow, pain and wrong
Come songs of joy at last.

Menomonee, Wis.

KATE KELSEY.

A Band of Emigrants.

I wonder how many of our readers have seen a band of emigrants take their first ride in a vestibuled train. Such was my interesting experience one day in early April. My friend and I had been attending a meeting in New Bedford, and were to return to Fall River by the same train which took these emigrants to their destination. When we entered the car, it was already half full of men, women and children, all talking at once, in a language which I could not understand.

"Some newly arrived Portuguese," explained my friend, to whom this sight was not new.

We seemed as much curiosities to them as they did to us, and the children looked at us with wide-open eyes when we sat down near the door.

The head of the party was a young man in ordinary costume, who seemed to enjoy to the utmost his prominent position. He was the only one who could speak English, and, therefore, of great importance to the company. The men wore broad-brimmed, soft felt hats, and bright scarfs over their shoulders. The women were very pretty, with their black eyes and dark skins. Bright shawls were around their shoulders, and bright scarfs were tied quaintly about the head. Upon their children they seemed to have lavished all their love for gay colors. They looked like animated rainbows as they climbed over the seats or played in the aisle. All were happy and bright in the prospect of a long journey ended. Just before the train started, half a dozen more men and women came in. They seemed bewildered at first to find themselves in such surroundings. Many of them, I think, had never known such comfortable quarters before; but the leader was quick in explaining it all, while he seated them. One poor woman, with her little

boy, did not join her merry comrades, but sat silently apart, in the front of the car. I noticed that she was not dressed in the gay blues and reds which the other women wore, but was clothed quite in black, even to the scarf which covered her head. She drew her little boy close to her, and they sat unnoticed for a long time.

When the train was underway, and everyone felt settled and at home in their seats, they began to look around them a little. Suddenly one young man caught sight of himself in the mirror at the front of the car. Portuguese are, as a rule, a handsome race, but this one was not even good-looking. It was very funny to see him turn his head from side to side, straighten his tie and adjust his collar with such evident satisfaction. It was a new experience for him, and he called his brother's attention to it. This second one found it quite as good fun, and they amused us during the entire ride by constantly jumping up for another look at themselves.

One merry little girl rejoiced in a real American hat, and was very proud of it, but I thought nothing could be so pretty as the bright scarfs wound about the little round, dark faces. All the children were very good and obedient, in spite of the late hour and excitement. The babies, in their blue caps and shawls, slept quietly, while their older brothers and sisters enjoyed the new surroundings.

It was when the conductor collected the tickets that something happened about which I want particularly to tell you. All went well till he came to the lonely woman and her little boy. She looked up at him with sad, wistful eyes, while she pointed to the back of the car. The conductor showed her the tickets, but she only shook her head, and pointed again. No one could be found in the car who knew about her fare, so the interpreter had to be called upon. He came forward with much importance, and a long dialogue followed. Tears ran down the poor woman's cheeks, and the interpreter talked on excitedly, when the conductor came to see what it was all about. The man explained:—

"She say, she have no ticket. She give it to another woman, and the other woman left behind—not on the car—see?"

The conductor nodded.

"The other woman has her ticket, and she not here—this woman, she has no money—no ticket; her husband dead in the old country, and she is coming out here to her brother in Fall River—see?"

The woman watched them anxiously, while her tears fell fast, and she drew her child closer to her. She felt very anxious about this interview, of which she could not understand a word.

The conductor was touched, as we all were, by the pitiful story.

"She bought her ticket?" he asked.

"Oh, yes, but other woman has it," the man answered.

"It's all right," said the conductor. "Tell her it is all right."

Oh, what a look of relief came into the poor woman's face! It was so important to her to reach her brother that night.

Just then a lady beckoned to the conductor.

"For the little boy," she whispered, slipping a large apple into his hand. I know it made her heart glad to see how eagerly he took it, and how contentedly he ate it, putting aside the dry crust of bread his mother had given him.

I know it did good to everyone of us who saw the kindly act. The mother looked to see who could have sent it, and though she never knew, it comforted her to think some sympathizing, loving heart was near. The country must have seemed less strange and life less dark, for that little act of friendliness.

"Fall River, Fall River," cried the conductor, and then the chattering began once more—wraps and bundles were hastily gathered. The two plain young men took a last look in the mirror, with a last twitch to their neckties, and the older men came forward to help the women; we had reluctantly to hurry away, then, for we had yet another journey to take before home would be reached.—*Every Other Sunday.*

Books and Authors.

The Heretic as a Hero in the Novel.*

Some years ago, in these columns, we went in search of the four most perfect short stories in modern English literature, judged by all standards of literature. One of the four then selected was "Jack, The Fisherman," by Elizabeth Stuart Phelps. In many other ventures Miss Phelps has proven herself to be the master of the short story; her place in American literature is a sure and noble one. Perhaps she is too much interested in certain special studies, too intensely ethical, in short, too much of a missionary to permit the widest range of literary creation, but in her realm she is always masterful. This story of "A Singular Life" is one of her more pretentious efforts, both in size and in complications of plot, making a book of 426 pages. The scenes shift from a theological school campus to a fishing town on the seashore, and our author is very much at home at both places. Only those who have been there can appreciate the true-to-life touches of the "theologues." How could one whose father had not been a professor in a theological school have done such justice to the student from the back country, who comes out to tea in his slippers and flannel shirt, "the big dish of apples at the club table," "the world so patient with the inexperience, and so ready to accept as spiritual leaders men whose own life's lessons are yet to be learned and whose own views of the mysteries, which they dare to interpret, are so much more assured than they will be ten years later," and "the most miserable of all educated, restless and wretched young men with whom our land abounds, a minister without a call?"

Of the other class of characters it is enough to know that they are drawn by the author of "Jack," and there are many climaxes in this book which touch the high powers of that story. Not Dickens himself had depicted the water-side characters of the Thames with more power than Miss Phelps has these New England fishermen.

The hero of our story is the city-bred and book-loving graduate of this theological school who had studied too well to run successfully the theological gauntlet, but one who had won the sympathies of the professor's daughter, who had eaten and drunken and breathed trustees and doctrines all her life, and who claimed to be the only soul in Caesarea that was not afraid of a trustee." This man without a call drifted with his heresy and his love to Windover, the seaport town, where he found work to do in Angel Alley, and found a sample in poor drunken Job, when he asked the committeemen: "What are you going to do with this sample?" The story moves swiftly, not only through horrible scenes, but through the undone life of a man who found his waning theology changed into a waxing sociology. Not the imperious exclusion of the denomination, but the awful poverty and the grim meagerness, the absence of dollars which comes with heresy, if it be heroic and true to itself, was that which came so near strangling the life of Emmanuel Bayard, but he kept the light of the Christ-love church aburning, and Helen Caruth finally won him, for poverty makes such cowards of honorable lovers. We are not reconciled to the final outcome; we wish Miss Phelps had not killed Bayard so easily; he deserved better at her hands, and the world would probably have done better by him than to allow a saloon keeper to kill him with a stone. If there has been a novel peculiarly good for preachers written of late, this is the one. Every young minister who fears a theological council ought to present a copy to the members of the examining board before he presents himself for examination. It is a book that reveals the need and work of the true minister, and, also, alas, reveals the awful inadequacy of the church as now represented in pulpit and in pew. We commend this

* "A Singular Life," by Elizabeth Stuart Phelps. Houghton, Mifflin & Co. \$1.25.

"The Damnation of Theron Ware," by Harold Frederick. Stone & Kimball. \$1.50.

book to our ministerial readers, but warn them that when they are through that they will find their denominational enthusiasm, sectarian pride and sweet consciousness of orthodoxy or heterodoxy much abated. It is a story which shows how breadth of study and independence of thought add to the intensity of the moral nature, augment the spiritual power and make one indeed a prophet of souls.

Quite contrary is the lesson which Harold Frederick tries to teach in his story, "The Damnation of Theron Ware." This, also, is a theological novel abounding in admirable descriptions and local coloring. The circuit riding, the politics at the Methodist conference, the pettiness of the sewing circle, the superficiality of the revival and prayer meeting work is all well brought out. Theron Ware, a young Methodist minister of parts, a man with a prospect, grows heretical, not from deep study, but perhaps from professional disappointment and susceptibility of heart, and his heresy is his undoing; what little thinking he does, he does to his destruction. It is a book that does not justify the ability put into it, because, as we think, it is a book not true to life; it offers a false explanation to the career of our disappointed hero; it lacks ethical perspective; he has brought the ideal and poetic side of the Catholic church into unfair juxtaposition to the formal unpoetic phases of Methodism. Perhaps both are well done, perhaps both need to be done, but this co-ordination does injustice to all parties concerned, and yields a pernicious judgment. Mr. Frederick can do better than this. In Michael, the tender, unlettered, Irish consumptive, and Alice, the flower-loving, patient wife of the silly parson Ware, and the altogether admirable study of brother Gorringer, the puzzling bachelor, he has shown us what he might do in a book in which such types as these are given the dominant places.

These two books afford an interesting contrast in fiction, and each in its own way offers a contribution to the question which shadows many minds, Is it morally safe to doubt? Is there a connection between heresy and crime? Is the soul that doubts the theologies of the creed brought thereby into the way of moral damnation? Elizabeth Stuart Phelps has given one answer, Harold Frederick has seemed to give another answer, let the reader judge which is the more convincing.

Periodicals for July.

The North American Review contains several able and timely articles, among which may be mentioned "The Declaration of Independence in the Light of Modern Criticism," by Prof. Moses Coit Tyler, of Cornell University; "Some International Delusions," by the Rev. Dr. F. E. Clark; "The Stepchild of the Republic," by W. E. Smythe, which treats somewhat of the recent admission to the Union of Utah and draws at large the development of the great West and its differences with the conservative East; His Eminence, Cardinal Gibbons, appears with an article on the teacher's duty to the pupil; The Hon. R. B. Mahan and the Hon. C. W. Stone each contribute a most able paper on the monetary question, and a strong argument, "Why Women Should Have the Ballot," is written by the late General John Gibbon, U. S. A. It is an exceptionally fertile number, and its pages will appeal earnestly to all interested in the imperative questions of the day.

The Political Science Quarterly, current, edited by the Faculty of Political Science of Columbia University, presents an able paper on "Free Coinage and Prosperity," by Prof. J. B. Clark. Nearly one-third of the magazine is devoted to reviews of economic and historical works recently published, and a department devoted to a concise and thorough presentation of current political events is excellently conducted by Prof. Wm. A. Dunning.

The International Journal of Ethics contains its usual list of able papers and reviews. James Sett of Brown University fittingly opens the number with an article, "Is Pleasure the Summum Bonum?" which should be good ethical reading during these summer months, when Hedonism is most tempted to divert itself into personal good time. In this

paper the writer plainly shows the greatest pleasure in life is found in the greatest fullness of life.

The Arena contains a contribution by the editor, Mr. Flower, which presents, with portraits, several of the able and conservative financiers of the East, who are strong advocates for free coinage. It is an argument in favor of that radical policy. Mr. H. F. Bartine appears with a paper on "American Financial Policy," which is largely a rebuttal of a recent financial paper by Paul Leroy Beaulieu.

The Forum opens with a scholarly paper on "Jefferson and his Party To-day," by the late Gov. Wm. E. Russell of Massachusetts. It is significant of the activity and force of the man whose untimely death deprived Massachusetts of one of her noblest and ablest sons, and America of one of her most able and promising statesmen.

Teaching the Language Arts. (BY B. A. HINSDALE. PUBLISHED BY D. APPLETON & CO., NEW YORK. IN THE INTERNATIONAL EDUCATION SERIES.)

I have been delighted in reading a book on "The Language Arts." Basing the education of my own boys on modern science I have found the greatest difficulty in getting them to comprehend the use of language. There is this drift upon us all, and we must guard against it—a drift in favor of thing culture at the cost of word culture. Yet the greatest invention made by man was not the McCormick Reaper, nor even the magnetic telegraph; but language forms—words and sentences—the machinery for thought expression. So I have gone back with my lads to study for them years past not languages isolated; but the history of the evolution of thought, forms and human progress in literature. Going across the ages to the origination of language organs in the "cave-men," we follow man down as a thinker and word inventor; 2,000 before Jesus we stop at the Sanskrit; 1,000 before Jesus at Homer David and Greek and Hebrew, the act and religious tongues; at Jesus we stop to study Latin, the marvelous work and world-tongue. But I did not mean to tell of this only by way of illustration. This book of Prof. Hinsdale deals with words and how to use them. Its chapter on The Art of Reading is capital. But I would like more on the art, not of feeling the author, but of using the voice. There is a little too much in the book that touches thought and too little of the art that resides in the vocal organs. For, as language and literature grew vocal plasticity has grown. No people ever could speak so powerfully as the English people with the English language. I find that we are in danger of losing—of retrograding. There is less superior rhetoric—not only in Congress but elsewhere. When I say to my boys, now talk to that tree four rods away, they talk very likely to a tree two rods away, or to one ten rods away. I say no, put your voice just at that point and not farther off or nearer. Alas it is not so easy for them as to build batteries and invent windmills and all sorts of utilitarian machines. Education must grapple with this point; the grandest machine is man. He must yet not lose the knowledge of how to use himself. You must get this book if you care for education—and you must see what it means and what is coming about. The Greeks were more careful about educating the boy and the girl, as a whole, then we are.

E. P. P.

The Story of a Piece of Coal (BY E. A. MARTIN. IN THE LIBRARY OF USEFUL STORY SERIES, D. APPLETON & CO., NEW YORK).

Tempting in form and admirable in material is this Library of Useful Stories, of which this is No. Six. It includes Clodd's "Story of Primitive Man," Grant Allen's "Story of the Plants," Professor Seeley's "Story of the Earth." More fascinating than a romance is this "Story of a Piece of Coal;" even the pictures are charming, though scientific, and for the most part pictures of the curios in Dame Nature's cabinet.

Notes and Comment.

From *The School Journal* of New York City we take this note illustrating educational progress in that city during the twenty-six years of the existence of that admirable journal; "In 1870 corporal punishment was inflicted in the

public schools of this city; formal grammar was memorized; even in the primary departments; the kindergarten was an unknown term in the system; manual training was considered wholly irrelevant; the term pedagogy had not only not been born, but reading of books concerning education as it was then portrayed was an employment few engaged in. But what a change has taken place! A breeze is felt to be blowing that is heaven-sent. The main thought this summer in the minds of the board of education, in the board of superintendents, and with the principals and many of the teachers, is for true educational advancement." It must not be overlooked that a large amount of local progress alone is impossible. We must as a people move on together. The present supreme evil is the lack of a national system of education. There should at once be a national university at Washington where all state universities can be correlated. In this way state systems will be brought into coöperative alliance. The great hindrance to educational progress is denominational schools in the track. *The School Journal* is doing its best—nobly.

E. P. P.

The Open Court Publishing Company has added to the Religio of Science Library the Rev. T. A. Goodwin's "Lovers Three Thousand Years Ago." The author makes no claim to have just discovered that the Song of Solomon is a love story in verse. Yet his presentation of the story, in the form he has given it, has all the charm of novelty. Let us urge all those to whom the Song of Songs which is Solomon's has been a "perpetual enigma," to get a copy of Mr. Goodwin's little brochure, which may be had of the publisher or of any bookseller for the modest sum of fifteen cents, and read it. It would be little short of criminal to anticipate the reader's pleasure by an exposition of the story here; but this we may say, the reader will find the Song rendered complete, in versified form, and not precisely as in the King James version or as in the revised version, but with such changes as assist the meaning of the original Hebrew. To this changed and improved version Mr. Goodwin has added a running commentary, with chapters on the historical import and character of the poem. His conclusions as to the authorship and purpose of the story are characterized by that "sweet reasonableness" which must appeal to the thinking and unthinking alike. And with him all must agree that "no better lesson is taught in any Bible story, nor ever can be, while the maximum of human happiness is found only in households where true love reigns supreme; and not the least lesson it teaches is the unchanging elements of love,—the same three thousand years ago as now."

What They Say in New England, a book of signs, sayings, and superstitions, collected by Clifton Johnson, and published by Lee & Shepard, Boston, is calculated to appeal to the average student and to the general reader. Under such headings as The Weather, Teagrounds, Dreams, Charms, Fortune Telling, Wishes, Snakes, Luck, Warts, etc., etc., one may expect to find many sayings that are not strictly geographical or puritanical, but rather may one hope to meet old friends, some, perhaps, in new dresses and others in forms that have been more or less familiar from childhood. The collection was well worth making and Mr. Johnson has done the work thoroughly.

Another thoroughly vigorous, strong and scholarly number of the *Forum* is that for July. We had reason for sharply criticising the June number, but this of July is one of the best ever issued. The first article by ex-Gov. Russell is on a noble topic, but not up to the mark by any means; but the article by Paul Leroy Beaulieu, editor of the *French Economist*, is one that may be studied word by word. In fact, we must be grateful to the editor for much valuable material in our sociological studies. The article by President Eliot of Harvard is made up of his speech at the International Arbitration Congress in April last. It has snap and point and grit, but its timeliness is passing by. "Mr. Cleveland's Second Administration," by George Walter Green, of the New York bar, is a thorough, excellent affair, and is as fearless in one direction as another. It tells the truth of the Wilson tariff bill and of the Hawaiian blunder; but not a word about the Venezuela nonsense.

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The Liberal Field.

*"The World is my Country; To do
good is my Religion."*

The Golden Woof.

My grandam sat at her loom one day
Weaving a coverlet.
She said: "When I'm buried and turned to
clay,
This will cover you over, my pet."
And the sunshine fell on the floor.

Across the warp went a golden thread.
Making the dullness bright.
* * * * *

My grandam—Ah! she has long been dead.
But that coverlet every night
With its gold woof covers me o'er.

We are weaving for others beds
Coverings every day;
Let us throw through the dark warp some
bright threads
So when we are gone away,
Their thoughts unto us may turn,

As mine turn now to my grandam old
To bless her snowy hair,
And good, kind hands that have long been
cold.
No royal robe is as fair
As this coverlet of mine.

It charms away the pain in my head,
It comforts my grieving heart.
Elder-down covers are heavy as lead,
Compared with this that is part
Of grandam's love divine.
—Marie Harrold Garrison.

BUDA, ILL.—On Sunday, June 28, the Buda Union Society celebrated the forty-first anniversary of its formation. In an address by its pastor reference was made to the work it had endeavored to do; to the spirit of good will that had ever animated it; and to the attachment between pastor and people which had been unbroken in all the changes that had occurred during these long years.

Tender allusion was made to those who have gone on before, and when the great number of names were recalled, the wonder was expressed that we should have any congregation left. A poem pertinent to the occasion was written and read by a member who has passed his eightieth birthday. The meeting, interspersed with songs specially selected, closed with a paper expressing the high moral and social value of the church home.

UNITARIAN.—Rev. H. L. Secrist of Milwaukee has been called to the pastorate of All Souls Church, Roxbury, Mass. * * * Mr. and Mrs. C. W. Wendte are reported on their homeward trip. He was to preach in his Oakland pulpit July 26. * * * The Annual Weir's Grove Meeting is to be held this year, from July 22 to August 2. Charles G. Staples, formerly of St. Cloud, Minn., is president of the committee. Dr. Rexford of Columbus, S. C. Beane, J. T. Bixbey, Mrs. Livermore and Mr. and Mrs. L. W. Sprague are among the speakers. * * * Another series of Grove Meetings is arranged for the four Sundays in August at Clover Nook, Farm Pond, near Sherborn, Mass., at which a large number of younger ministers are announced to speak. There will be a layman's day, and a young people's and Sunday school day.

THE UNIVERSALISTS.—Professor C. M. Knight has been elected Acting President of Buchtel College, pending the selection of a successor to Dr. Cone. Dr. Rexford gave the commencement address, in which he made effective allusion to the fact that Horace Greeley made the address at the laying of the corner-stone of the college. * * * Rev. Florence Kollock Crooker writes to the editor of the *Universalist* "Mr. Crooker and I are glad to have you and other Universalist friends understand that my new alliance does not affect my relation to the Universalist denomination in which I have lived and labored for nearly twenty-five years, happy in its noble and uplifting service. In the far West I think that the great privilege will be mine to serve the high cause in which my past life has been so happily spent." * * * The Fox River Association in Illinois held its Annual Convention at Oak Park, June 24 and 25. A resolution to disband and concentrate the forces on the state organization was laid on the table.

BATTLE CREEK, MICH.—This is quite a resort this season for liberal ministers. C. G. Ames of Boston is spending a few weeks at the Sanitarium here. Rev. and Mrs. N. D. Cochrane of Bar Harbor, Maine, are here for the month. G. W. Bulkley, late of Sturgis, T. J. Horner and several others have purchased seven acres of wooded land at Gognac Lake for summer cottages. Mr. Powers, of the Meadville class of '97, is also here.

A member of the sisterhood, in Bristol, England, had a ten-pound Bank of England note, and wished to exchange it for

gold, which was then at a high premium. Accordingly, she entered a bank and made known her request, to be met with instant refusal.

The quick-witted woman, without exhibiting any disappointment, thereupon asked the cashier to let her have ten of the bank's one-pound notes in exchange for her Bank-of-England. The exchange being completed, the old woman, taking up one of the provincial notes, read aloud the promise engraved upon it, to pay the bearer in cash.

"Very good," said she with a chuckle, "now gi' me goold for your note or I'll run to the door and call out, 'bank's broke!'"

There was no resisting this appeal, and the market woman departed in triumph.

The Honors of Mortality.

The brilliant talent which has quite lately and quite suddenly arisen, to devote itself to the use of the day or of the week, in illustrated papers—the enormous production of art in black and white—is assuredly a confession that the honors of mortality are worth working for. Fifty years ago men worked for the honors of immortality; these were the common place of their ambition; they declined to attend to the beauty of things of use that were destined to be broken and worn out, and they looked forward to surviving themselves by painting bad pictures; so that what to do with their bad pictures, in addition to our own, has become the problem of the nation and of the householder alike. To-day men have begun to learn that their sons will be grateful to them for few bequests. Art consents at last to work upon the tissue and the china that are doomed to the natural and necessary end—destruction; and art shows a most dignified alacrity to do her best, daily, for the "process," and for oblivion.

Doubtless this abandonment of hopes so large at once and so cheap, costs the artist something; nay it implies an acceptance of the inevitable that is not less than heroic. And the reward has been in the singular and manifest increase of vitality in this work, which is done for so short a life.

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The Tower Hill Summer School of Literature.

For Teachers, Students, Lawyers, Doctors, Mothers, Fathers, and Busy People Generally.

This year the Annual Tower Hill Summer School will be conducted as a special Institute of Modern Literature, with a view of discovering the life-helping, the intellectual, moral and spiritual resources found in Modern Literature. To make these helps available to the non-professional, the busy workers of every kind, special attention will be given to the needs of teachers, parents and those who have the training of the young.

It will not be a study *about* Poetry and Fiction, but a study *of* Poetry and Fiction. No time will be wasted on "methods or forms," but attention will be given to the thing, the Master-pieces.

Literature is the universal language of life, the poets speak to all sects, classes and ages.

JENKIN LLOYD JONES, "LECTURER IN ENGLISH" OF THE UNIVERSITY OF CHICAGO, will have charge of the school. The first course will consist of one week's work on the "PROPHETS OF MODERN LITERATURE."

The regular work will consist of an introductory lecture at 8 p. m., followed by special readings, interpretations and conversations on the same author at the following morning session.

The following will be the authors considered: Ralph Waldo Emerson, Robert Browning, George Eliot, James Russell Lowell, Henrik Ibsen and Walt Whitman.

In the afternoon Mr. Jones will lead in a series of conversations on the "Universalities of Morals and Religion," with an inquiry as to how far morals and religion can be taught in our public schools without violating the religious rights of any tax-payer.

OUTLINE.

- | | | |
|------------------------------------|---|--------------------------|
| The Religion found in..... | { | (a) Nature. |
| | | (b) Human Nature. |
| | | (c) Literature. |
| | | (d) History. |
| | | (e) The Individual Soul. |
| Universal Religion as applied..... | { | (a) in the Home. |
| | | (b) in the Occupations. |
| | | (c) in the State. |
| | | (d) in the Church. |
| | | |

The school will open with a sermon on Sunday, August 9, at 2:30 p. m., on "Daily Strength for Daily Needs," continuing through the week, and closing with the Annual Grove Meeting, August 16, at which there will be several prominent speakers, to be hereafter announced.

A second week's work, devoted exclusively to the writings of George Eliot, or to Henrik Ibsen, will be given if a sufficient number request it.

TERMS.

Registration fee admitting to all exercises.....	\$1.00
Single admission.....	.25
Board (at Tower Hill Dining Hall) single meals 25 cents; per week.....	3.50
Room in "Long House" for two, with necessary furnishing, per week.....	3.00
Accommodation in tents with a cot (campers to bring their own bedding) per week.....	1.00
Tower Hill buck-board will meet trains at Spring Green. Fare to and from train.....	.25
Trunks.....	.25

Parties of five or more can hire the buck-board for driving at the rate of 10 cents per hour.

The undersigned committee of patrons are pledged to do all in their power to make the occasion one profitable to head and heart, as well as a happy outing and rest time, and they earnestly ask the coöperation of the public school teachers of Richland, Sauk and Iowa counties and adjoining territory.

- | | | |
|------------|---|--|
| Committee; | { | EMMA C UNDERWOOD, Supt. of Schools of Iowa County. |
| | | LLOYD-JONES SISTERS, of Hillside Home School. |
| | | ALICE BALL LOOMIS, Richland Center, Wis. |
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- | | | |
|---------------------|---|--|
| Committee on Tents. | { | VAN A. EVANS, Spring Green, Wis., Chairman. |
| | | THOMAS R. LLOYD-JONES, Hillside, Wis. |
| | | RICHARD L. JONES, Tower Hill, Spring Green, Wis. |

Fittingly, indeed, does life reward the acceptance of death, inasmuch as to die is to have been alive. There is a real circulation of blood—quick use, brief beauty, abolition, recreation. The honor of the day is for ever the honor of that day. It goes into the treasury of things that are honestly and completely ended and done with. And when can so happy a thing be said of a lifeless oil-painting? Who of the wise would hesitate? To be honorable for one day—one named and dated day, separate from all other days of the ages—or to be for an unlimited time tedious?—Alice Meynell.

Acknowledgements.

THE HELEN HEATH FRESH AIR FUND.

To secure a fortnight's country outing to over-worked women and girls upon whose strength depends not only their own but others' support, seven dollars pays the expenses of one woman, ten dollars of one woman and child.

Amounts received to July 1, 1896.

C. J. Weiser and mother, Decora, Ia.....	\$7.00
Mrs. M. H. Hoyt, Kalamazoo, Mich.....	10.50
Mr. F. D. Patterson, Chicago.....	10.50
Jas. W. Ellsworth, Chicago.....	12.00
Dr. Willoughby Walling, Chicago.....	10.00
George R. Peck, Chicago.....	25.00
From Mrs. William Kent on behalf of the charitable section of All Souls Church.....	40.00
From the entertainment by the children in Miss Putman's room of the Melville Fuller School...	10.15
Total.....	\$125.15

CONTRIBUTIONS TO THE CALAMITY FUND, CHURCH OF THE UNITY, ST. LOUIS:

Previously acknowledged.....	\$1,898 61
Unity Church and Sunday school, Hinsdale, Ill.....	40 00
Rev. M. J. Miller and family, Geneseo, Ill.....	50 00
Young Ladies' Society, Unitarian Church, Santa Barbara, Cal.....	50 00
Oakes A. Ames, North Easton, Mass.....	50 00
Mrs. M. H. Sprague, Alton, Ill.....	5 00
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First Unitarian Society, Madison, Wis.....	20 00
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Sunday school, Unitarian Church, Duluth, Minn.....	10 00
Rev. Cella P. Woolley, Geneva, Ill.....	5 00
First Congregational Church, Cincinnati, O.....	105 00
Unitarian Church, Rochester, N. Y.....	90 00
Dr. C. A. Bartol, Boston.....	100 00
John C. Haynes, Boston.....	25 00
Total.....	\$2,573 61

Through the committee of All Souls Church, Chicago, additional:

Mrs. Rose A. Forrester.....	1 00
Mrs. M. H. Garrison.....	1 00
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Total 108 76

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Cong. of Lib. Rel. Soc. 25

Announcements.

The Fraternity of Liberal Religious Societies in Chicago.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, Minister.

CENTRAL CHURCH (Independent) Central Music Hall. N. D. Hillis, Minister.

CHURCH OF THE MESSIAH (Unitarian), corner of Michigan avenue and 23rd street. W. W. Fenn, Minister.

At **MASONIC HALL**, 276 Fifty-seventh Street. Rev. W. W. Fenn preaches each Sunday afternoon at 4 o'clock.

CHURCH OF THE REDEEMER (Universalist), corner of Warren avenue and Robey street. T. B. Gregory, Minister.

ETHICAL CULTURE SOCIETY, Grand Opera House, Clark street, near Randolph. M. M. Mangasarian, Minister.

FRIENDS' SOCIETY, second floor of the Athenæum Building, 18 Van Buren street. Jonathan W. Plumber, Minister.

INDEPENDENT LIBERAL CHURCH, Martine's Academy, 333 Hampden Court, Lake View. T. G. Milsted, Minister.

ISAIAH TEMPLE (Jewish) Oakland Club Hall, Ellis Avenue and 39th Street, Joseph Stolz, Minister.

K. A. M. CONGREGATION (Jewish), Indiana avenue and 33rd street. Isaac S. Moses, Minister.

OAK PARK UNITY CHURCH (Universalist). R. F. Johannot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan avenue and 64th street. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Miller, Minister; residence, The Colonial, 6325 Oglesby avenue.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

UNITY CHURCH (Unitarian), corner of Dearborn avenue and Walton place. Rev. B. R. Bulkeley, Minister.

ZION CONGREGATION (Jewish), corner Washington boulevard and Union park

LIBERAL BOOK ROOMS OF THE HEAD-QUARTERS OF THE LIBERAL CONGRESS, Unitarian and other Activities. 175 Dearborn St., Room 93. Open Daily.

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